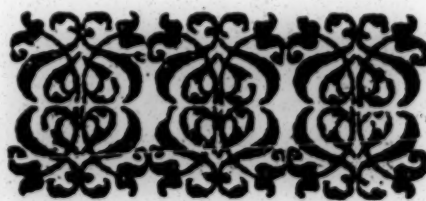


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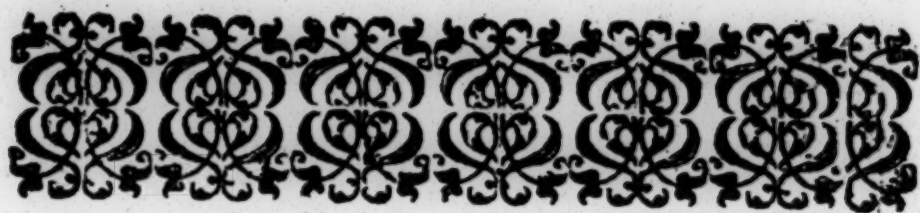


THAT IS,
CERTAINE PRIN-
ciples of Christian Religion,
easie for beginners to vnder-
stand, and to remember.

By T. T.



LONDON:
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1616.



CERTAINE

Principles of Christian *Religion.*

Question.



Who made you?

Ans. **G O D.**

Q. To what end?

A. That I might know
him, and serue him.

Q. What is God?

A. A spirit, most holy, infinite, and in-
uisible.

Q. How will God be serued?

A. According to his word.

Q. What is Gods word?

A. A teacher of sauing knowledge, a
rule of true religion, the begetter of faith,
and a guide to true godlinesse.

Q. Where is Gods word to be found?

A. In the Canonickall booke of the
old and new Testament.

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Q. How many things doth Gods word teach?

A. All things needfull to saluation, but chiefly these three. First, the greatnes of my misery. Secondly, the meanes of my deliuerance. Thirdly, my duty to God for my deliuerance.

Q. What is thy misery?

A. It is double: first, in regard of my sinne: secondly, in respect of my punishment.

Q. What is thy misery in regard of sin?

A. First, I am guilty of Adams fall: secondly, my nature is corrupted: and thirdly, my sinnes are many, and grievous: for by the strength of nature, I can doe nothing that may please God.

Q. What is thy misery in regard of the punishment?

A. I am subiect to all the sorowes and plagues of God, that can befall either to soule, or body, in this life, or in the life to come.

Q. How dost thou know thy selfe to be thus sinfull and miserable?

A. By the Law of God.

Q. What doth Gods Law require of them to be performed?

A. It

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A. It requireth perfect obedience, to all and euery commandement of the same, and threatneth death to them that breake all, or any of these commandements.

Q. How many Commandements be there?

A. Tenne.

Q. What doe they teach thee?

A. They being rightly vnderstood, doe teach me to know what I am by naturall and sinfull behaviour, and how I ought to walke and please God, when I am in state of Grace.

Q. Art thou able to keepe them all?

A. No, nor any man liuing.

Q. Doth not God deale hardly with man to giue him a Law that hee cannot keepe, and to threaten a punishment that cannot be borne if he breake it?

A. No : for God made Adam able to keepe it : but he wilfully lost that power from himselfe, and all his posterity.

Q. What benefit dost thou gaine by the sight of thy sinne, and the knowledge of thy misery?

A. First, it humbleth my minde, and beateth downe the pride of my heart, and causeth me to renounce mine owne righteousness,

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feoulness, which I see is like a filthy cloth, when it is compared with that righteousness which God requireth of mee in his Law.

Secondly, it maketh me to seeke with greater diligence for my deliuerance, when I see my selfe to be sinfull and miserable.

Thirdly, it maketh mee to esteeme more dearly of the mercy of God in Christ Iesus, who is the Author and Worker of my deliuerance from sinne and misery.

Q. How did Christ worke thy deliuerance?

A. Christ being God, the eternall Sonne of the Father, became man, fulfilled the whole Law, and indured in his passion the paines of eternall death, due vnto me for my sinnes.

Q. What needed Christ to be man?

A. Because the Justice of God did require that sinne should be punished in the same nature wherein it was committed.

Q. What needed Christ to be God also?

A. That hee might be able to indure the punishment of my sinne, and meete to bring mee into fauour with God againe,
and

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and therefore he ioyned the God-hood to the Man-hood, and by the power of his God-hood, he upheld the weakenes of his Man-hood, and so overcame death, and opened the gates of life to mee, and to all true beleeuers.

Q. What are the benefites of Christs death?

A. Forgiuenes of my sins, and grace to liue godly, with all other helps which may further me to endles happines.

Q. How art thou made partaker of these benefits?

A. By faith onely.

Q. What is faith?

A. A speciall grace of God, giuen to them that are elect, whereby they onely are made able to beleue all the mercifull promises of God in Christ Iesus: and to apply them to themselves particularly.

Q. Where hast thou a brieve summe of things to be beleued?

A. In the 12. Articles of the common Creede, which if it please you, I shall rehearse.

Q. What the benefits of a true Faith?

A. Iustification, and Sanctification.

Q. What is Iustification?

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A. It is a clearing of vs from the guilt of sinne, and a freeing of vs from the punishment of the same ; for when we do truely beleue in Christ, he takes our sins to himselfe, and giues vs his righteousness, and thus are we iustified in the sight of God.

Q. What is sanctification?

A. When men are thus sanctified, the spirit of God immediately beginneth to kill the power of sinne in them , and to purge the corruption of nature by little and little , and indueth them with some measure of his grace, for the amendment of their liues , and this worke of God is called sanctification.

Q. Where is true Faith placed?

A. In the heart ; for it is a stedfast perswasion of the heart, grounded vpon knowledge in the promises of God , and not a talke of the lips onely without vnderstanding.

Q. How is Faith wrought in the heart.

A. Outwardly by the preaching of the word, and inwardly by the spirit of God perswading the heart, and causing it to beleue that which is truely taught out of the word of God.

Q. What

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Q. What is preaching ?

A. A plaine opening of the Scriptures in a publicke place, to the vnderstanding of the people, and an applying of it to their consciences.

Q. May wee not hope to haue Faith and to be saued though we neuer regard to heare Gods word ?

A. No: for that is a wicked contempt of Gods ordinance, and a sinfull presuming of that which **G D** neuer promised.

Q. What are the fruits of Faith ?

A. Peace of Conscience, and a godly conuersation.

Q. How is Faith increased and confirmed in vs ?

A. It is increased by continuall hearing of the word, and hearty prayer vnto God: It is confirmed by often and reuerend receiuing of the Sacraments.

Q. How many Sacraments be there ?

A. Two onely : Baptisme and the Lords Supper.

Q. What is a Sacrament ?

A. A Seale of Gods promises a signe of Christs sufferings, and an Instrument
of

Certaine Principles

of the spirit to conuey Christ with all his benefites into the hearts of true believers.

Q. Of how many parts consisteth a Sacrament?

A. Of two: an outward signe, and an inward signification.

Q. What is the outward signe in Baptisme?

A. Water : whereby the outward uncleannes of the body is washed away.

Q. What is the inward signification?

A. The blood of Christ, whereby the soule is washt through faith, and made cleane from the filth of sinne and wickednesse.

Q. Why are we baptised with water in the name of the Father, Sonne, and holy Ghost?

A. First, to shew vs that we are bound to beleene in that true God which consisteth of these three persons, Father, Son, and holy Ghost.

Secondly, to assure vs that by Faith in the blood of Christ we are made the Sonnes and daughters of God, fellow-heyrers with Jesus Christ, and ioynt-partakers

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takers of the holy Ghost.

Thirdly, to teach vs to call vpon God the Father, in the name of Christ, by the holy Ghost, to giue a blessing to our baptism, and to make his holy ordinance effectually to the furtherance of our salvation.

A. Is Baptisme auailable to all that are baptized?

A. It is auailable onely to those whose soules are likewise baptized by the holy Ghost, and whose consciences are purged by the blood of Christ.

Q. Are they not deceiued that rest satisfied with the outward signe onely?

A. They are grossely deceiued indeed: for vnlesse they do truly beleue in Christ, and vnfeignedly repent of their sins: their sin through Baptisme is made greater, and their condemnation shall be more grievous, than if they had neuer been baptized at all, because they breake the Covenant of God whereunto they bound themselves in Baptisme.

Q. Why are children baptized, seeing we haue neither expresse commandement nor example for it in the Scripture.

A. First,

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A. First, because Baptisme in the New Testament answereth to Circumcision in the olde, which was administered the eight day after that the childe was bozne.

Secondly, because the children of faithfull parents haue right to the promises of God by the vertue of their parents faith, by whose meanes they fall within the compasse of Gods couenant which saith, I will be thy God, and the God of thy seede.

Q. Are not the children saued if they dye vnbaptised?

A. It is not the want of it, but the contempt of it, that may be a hindzance to saluation.

Q. What is the outward signe in the Lords Supper?

A. Bread & Wine that feed the body.

Q. What is the inward signification?

A. The Body and Bloud of Christ that feede the soule.

Q. Why doe wee receiue Bread and Wine in the Lords Supper.

A. First, to put vs in remembrance of the breaking of Christs body, and shed-
ding

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ing of his bloud vpon the Crosse for our sinnes.

Secondly, to certifie our Consciences, that by the obedience and death of Christ, Gods Justice is fully satisfied, and our sinnes fully pardoned.

Thirdly, to shew vs that as Bread and Wine doe feede and nourish our bodies, so the Body and Bloud of Christ doe as surely feede our selues to eternall life.

Q. What is required of vs in prayer?

A. First, a knowledge of the will of God.

Secondly, a lively feeling of our wants.

Thirdly, an earnest desire to obtaine of God those things for which we pray.

Lastly, faith in the promises of God.

Q. To whom must we pray?

A. To God onely in the name of Christ.

Q. For what things must wee chiefly pray.

A. First, for the increase of Gods glory.

Secondly, for the good of his Church.

Thirdly, for strength to doe the will of
of

Certaine Principles

of God, in beleuening and obeying his word.

Fourthly, for needfull things for this present life.

Fifthly, for the pardon of our sinnes.

Sixtly, for strength against temptation.

Q. Is prayer necessary?

A. Yea; for God hath commanded it.

2 Wee can obtaine no blessing of God without it.

3 Wee can escape no Iudgement of God but by it.

Lastly, it is the armour of our soules against Satans assaults.

Q. What is our duety to God for our deliuerance from sinne and misery.

A. First, to offer vp continuall praise to God in the name of Christ.

Secondly, to cease from sinne, and to serue God in holinesse and righteousness all the daies of our life: for being redeemed from sinne, wee may no longer liue therein.

Thirdly, to indure afflictions patiently, and willingly to lay downe our liues for the name of Christ if neede be.

Q. What

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Q. What reward is to be looked for at Gods hand, for being religious?

An. Assurance of Gods fauour in this life, with all blessings needfull: and eternall happynesse in the life to come, which God grant, for Christs sake, through the gracious working of his holy spirit, to whom, one God in three persons, be all honour and glory now and for ever:

Amen.

FINIS.



